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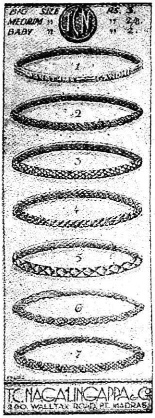

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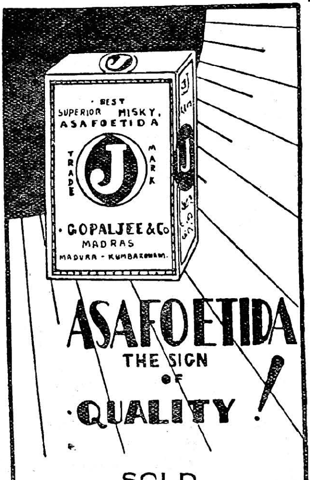

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With September, *The Scholar* completes the twelfth year of its existence and, in accordance with our practice in previous years the first number of the new volume will be an extraordinary number.

It will contain a larger number of features than usual, and numerous pictures, views, stories, dramas, poems and contributions in lighter vein.

The 1937 Annual will be a star number and provide a favourable and suitable opportunity for advertisers, who it is hoped, will patronise it in large numbers.

A single copy will cost annas twelve, but those who register their names in advance will get a concession of annas two a copy. This concession will be allowed till october 25. As usual, subscribers will get their Annual Copy free as also new subscribers who begin their period from the Annual, i. e., from October 1937.

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The Scholar

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Beyond the Great Wall

(DIARY LEAVES)

By NICHOLAS ROERICH

ON the way with his disciples Confucius saw a woman weeping near some graves and he asked the cause of her grief; "Woe", replied the woman: "my father-in-law was killed here by a tiger, then my husband, and now my son also has perished from the same death."

"But why do you not migrate from here?"

"The local government is not a cruel one."

"Here, you see," exclaimed the teacher, "Remember, that a bad government is worse than a tiger."

"What are the fundamentals of good Government? Honour and respect five excellent principles, expel four abominable ones. A wise and good ruler is virtuous without profligacy; he imposes obligations without driving his people to complaint; his wishes are not covetous; he is exalted without pridefulness; he is inspiring and not violent. The abominations are: cruelty, keeping the people in ignorance and the punishing with death. Oppression, requiring immediate fulfilment of matters not previously explained. Absurdity, giving obscure commands but

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requiring their precise execution. Impeding production by stinginess in properly rewarding deserving people." "To cognize and to apply in life what has been studied—can this fail to be true enjoyment? The arrival of a friend from a far country—can this be other than true joy?"

"A man without compassion in his heart—what does he have in common with music?"

"He who is noble does not wander from the path of virtue for a single moment. In stormy times and in hours of tension he hastens along the same path."

"The man of knowledge rejoices at the sea, the man of virtue rejoices at the mountains. Because restless is the man of knowledge, and tranquil the man of virtue."

"The man who is spiritually virtuous, who wishes to become steadfast, evokes steadfastness also in those around him. Wishing to become enlightened, he is interested in the enlightenment of those near him, in order to make others that which he desires for himself."

"Sincerity and truth form a desire for culture."

"A noble man brings out the best qualities of others and does not emphasize the bad ones. A low man acts in opposite fashion."

"In thy private life exhibit self-respect, in business be attentive and solicitous, in actions with others be honest and conscious. Never, even among savages, depart from these principles."

"A noble man is drawn upwards, an inferior one rushes downwards."

"A noble man knows neither grief nor fear. The absence of grief and fear, in this is the sign of nobility! If in his heart he finds no guilt, for what should he grieve? Of what should he be afraid?"

"Make awareness and truth thy guiding principles, and thus go to produce obligations about thy neighbour. This is lofty virtue."

"The meaning of goodheartedness is in this: do not to others what you do not wish for yourself."

"The noble man is concerned with nine principles. To see clearly. To hear clearly. To have an amicable

outlook. To care for inferiors. To be aware in speech, to be honest in dealings. In doubt to be cautious. In anger to think about consequences. In opportunities for success, to think only about obligations."

"Spiritual Virtue is contained in five qualities:......... self-respect, magnanimity, sincerity, honesty and benevolence. Exhibit self-respect and others will respect you. Be magnanimous and you open all hearts. Be sincere and people will trust you. Be honest and you attain the great. Be benevolent and you thus will communicate good-will to others."

"The noble man first esteems uprightness, then courage. A brave man without uprightness is a menace to the state".

"Answer injustice with justice and good with good."

"The principle of good-heartedness makes a place attractive for living."

"The nobleman has neither narrow prejudices nor stubborn hostility. He proceeds by the path of Service".

"The noble man is assiduous in perceiving the path of Service, while the inferior one only in the making of money."

"The wise man speaks slowly but acts quickly."

"All people are born good."

"The meaning of lofty virtue. Conducting yourself in life as if about to meet an exalted guest. Governing a nation, be guided as upon a solemn sacred service. What you do not wish for yourself, do not cause others. Both towards people and in the home do not express an ill-will."

"Whoever sins against heaven cannot expect its intercession."

"We can only go out of a house through the door. Why not pass through life through the gates of virtue?"

"Is virtue far distant? Only show a desire for it and it is already here."

"He, whose mind has already been tested against the slowly penetrating poison of slander and the sharp arrows of denunciations, can be called clear-seeing and far-seeing."

"Leading unprepared people into battle is the same as throwing them away."

"If a man is everywhere hated or everywhere beloved, the closest observation is necessary."

"Your good-natured people are the thieves of virtue."

"At 15 years my mind was bent upon teaching. At 30 years I stood on firm ground. At 40 years I was free from disillusionment. At 50 years I understood the laws of Providence. At 60 years my ears hearkened to truth. At 70 years I could follow the dictates of my heart."

Thus cognition, liberation, understanding of the laws, attention to Truth—all led to following the commands of the heart. This briefest yet fullest biography ends with a heart prayer about the righteous paths. And the great philosopher did not bewail the fact that his carriage was kept harnessed. The bridled horses, ready to drive swiftly to the paths of the heart, were already a blessing. Not to any great houses had to go the carriage which was not one of exile but of attainment.

The lordly liberation from grief and fear, the power of Tao, paved a firm path. "The throneless prince," —thus was Confucius called. Did he not in his carriage travel along the great wall in unrelieved vigil? Do not his horses follow the tracks of the white steeds of the great wall? Who saw him? Who followed the ascents and descents? His believing heart, behind the white horse, passed over cliffs and mountains. Let us not pre-determine the course of the white horse.

To all his paths Confucius could add still one more conclusion. All enemies who pursued him were evil people and abominable. Their names have been lost or have remained on a black page in history. This means that in this connection his righteousness was both affirmed and glorified by history.

Recently we have learned that, "the work of restoring the Mausoleum in Chufu has been discussed by the Shantung authorities."

"Extensive works for the restoration of the Mausoleum of Confucius in Chufu, Shantung, were decided upon at a session in the presence of representatives of the Nanking Government.

The provincial powers, besides cooperating in restoring the Mausoleum of Confucius, which for many years has remained in neglect, have also selected a Committee for instituting a Day of Confucius thoughout all China. It is learned that the Central Government will render special honors to a descendent of the great sage."

Again a victory of Confucius! The day consecrated to him will be a day of Culture.

It is strange to read this news, where so sadly yet casually is spoken about the fact that the Mausoleum of Confucius has been left in neglect over a period of many years. Precisely what agitations and vicissitudes compelled the people to forget even about the greatest pride of China! But then this forgetfulness is only one-sided. It may be the Mausoleum was forgotten, but the memory and covenants of Confucius continued to live, for China without Buddha, Lao-tse, Confucius will no longer be China.

Whatever new cognitions may enter into life, for all that the bases of the ancient wisdom remain immovable.

The Mongols may come to recognize many new things but the name of Chengiz-Khan and his precepts will live in the hearts of the people, and the very name is uttered with particular reverence. Likewise precisely, as we have sometime written about the sonority of nations, so too memorable names and places will all live.

Indeed it must be assumed that the Mausoleum of Confucius cannot again be allowed to fall into neglect, because in its development the country will more profoundly and loftily preserve for ever the living convenants of the sage. And in reality, whatever of the above mentioned convenants we remember, it will similarly concern our time also.

Only in very backward minds will not be understood the difference between the outlived and the eternal. Granted that up to now the best commandments are not being fulfilled—this does not mean that they did not have to be given, and now reiterated. What is simpler?—"Do not kill", "Do not lie", "Do not steal," yet each day these imperative Convenants are not obeyed. What then? To

abandon them as inapplicable? or to continue to stand by them? To fall into savagery, or persistently to swim out on the crest of the wave? In the precepts of Confucius there is no hopeless condemnation. How near to life are all the good admonitions spoken by him! If he abandons something, it is only for the purpose of drawing out something better and more useful. Occasionally the precepts of Confucius have been considered unjustly, and a meaning attributed to them which obviously had nothing to do with their contents. This means that someone had taken up examining his covenants with a certain prejudice.

But, in studying a great man, any prejudice or exaggeration is decidedly out of place. Let there be taken into consideration his actions and words in their full significance. Indeed, speaking about the ultimate meaning, we ought not to forget that in all languages, and especially in the Chinese and Sanskrit, are untranslatable expressions which may be understood and expounded only by becoming fully familiar both with the language and with the essentials of the local life. How many misfortunes have arisen out of translations, out of interpretations!

All evil interpretations and intentional perversions, of course they must be judged as deliberate offences against another's property. Sometimes these wilful distortions are equivalent to an attempt at murder. From the biography of Confucius it is not at all evident that he lapsed into despair or fear. The fact that he was obliged to keep his carriage harnessed signifies merely his foresightedness for the greater usefulness of future actions.

"I already long ago began to pray"—thus replied Confucius on one important occasion. Repeatedly in biographies of Confucius the expression is used, that his life was unceasing prayer. In triumph he swam the ocean. That is why, turning to the Great Wall, we again recall Confucius as a sign of China. We are convinced that the proposed day of Confucius will result in an actual triumph of Culture.

Kuan Yin

Before the Dawn had travelled from the East,
And all the West had caught the sacred fire,
I turned toward the mountain, nor once ceased,
Until I touched the summit of my desire
To see the fountain head and source of light,
In all its evident splendour, even to hear
Those resonant waves whose sound is swift as sight
Bear light and life into the atmosphere.
And then another heaven glowed in my mind,
Finer than all around, an inner sun
Flamed in the centre and I sought to find
From whence the vision came when I saw one
Who seemed like Kuan—Yin seated on a ledge
Of living green and holding in her hands
A lute of glittering gold upon the edge
Of which there ran this legend :—' All the sands
Of Time dissolve like mists when I resound '
And as she touched the strings a lambent fire
Half sound and light rose through a sphere, the sound
Seemed like the singing of some heavenly choir ;
Azure of space now widened to my view,
Stretching away on wings of liberty,
Till all the world without which I once knew,
Had vanished and alone the shining sphere
Showed all of past and present all to be,
Eternity diminished to a year
Took on the form of purest ecstasy,
With luminous splendours and deep intervals,
Then of a sudden all had disappeared,
And on the air the sound of silver bells !

—Barnett D. Conlan.

Irish Ghosts

BY Rev. F. H. ALDHOUSE, M. A.

IN "Ghosts," that well-known play by the Norse writer, Ibsen, it is stated that ghosts, both in our minds, aye and in the world around us, are as thick as sands of the sea. This is certainly so in Ireland; and even in England, "though dispeopled of its dreams" to some extent. In Chapelizod there is a house where one of the weirdest hauntings I have ever heard of occurred. A family had taken a house there, and shortly after it had been re-painted and done up, for it had been vacant for sometime, went into occupation. For the first week they were pleased with their surroundings. But the nurse complained of a constant knocking at the window of the children's room, in the earlier part of the evening. It was put down to being caused by some bird which had, while the house was un-occupied perhaps gained admission to the room by a broken window, and roosted there for the night. But the girl never saw the offender; "its just like someone slapping against the window, except its too high up for anyone," she said; "And I wouldn't for the life of me open it." But one night she did open it, a continual tapping caused her to accept the bird theory; in her temper she flung open the casement. "What impatience have you on you, " she cried, "Me ould starling begone away with yourself for here's no place for you" she says as the cold air of the evening entered the room. She distinctly heard something hop or fall on the floor, and then there was silence; she quickly shut the window. There was nothing to be seen on the floor. The tapping ceased from that moment. Nor was it ever renewed whilst the family occupied the house. It would seem the besieger had gained admittance. From that night things went badly in the nursery. The children, two babies, one a year, the other two years and six months old appeared to be much out of sorts for some cause. They would look with terror at the shadows in the evening; take fits of screaming, and wake up apparently frightened

almost into fits from their sleep. A doctor was called, he could only advise their removal, which, owing to a lease having been taken of the house for two years, and the limited means of their parents, was a serious matter. But attempts were made to let the house, unsuccessfully. And then the third development took place. The youngest child was being put to bed when he suddenly began to scream violently; his mother, who was holding him on her lap, saw that the open door of a press (one of their own) appeared to be the cause of his terror. "See baby," she said, "its only a press, clothes in there, nothing to frighten baby." But suddenly her own gaze became fixed with horror on the open door, for out of its darkness protruded a man's hand; it was a well-kept hand, clean and plump, rather swollen; it looked, she said, covered with a slight growth of pale reddish hair. In spite of her fear the mother seized the candle and rushed to the open press, there was a slight sound and the hand was gone; the press was empty but for the clothes. That night the children were removed to another room. But though the hand was not seen again, the apparent frights from which they suffered continued in their new apartment.

One night the climax was reached. The nurse came down and said she thought the eldest child, a girl, was unwell. "She is moaning in her sleep, mam, and I'd like you to come up and see her." The mother entered the room, lit only by a shaded candle, the child was moaning pitiously, but heavily asleep. The mother took up the candle and went towards the bed, when suddenly she stopped dead; something was on the pillow beside the child's head. For a moment she thought it was some animal of the toad species, and then she saw it was the hand. Just a hand, plump, rather puffy, covered with slight red down, its first finger pointed at the baby's ear. With a scream the mother rushed forward; there was a plop as if something had dropped on the floor, but nothing could be seen there. Next day the family, ill as they could afford it, left the house, and took lodgings in Dublin. The two children rapidly recovered their former health.

Whose was the hand? Why did its ghostly owner never show himself? Did the hand live a detatched life of its own? All that I have heard is that a prominent member of the "Hell Fire Club" lived there more than a hundred years ago. He is said to have been a red haired man. The house has since ceased to exist.

A clergyman and his wife took a house in Co. Louth' it had formerly been a gate lodge, it was in the county and near the river Boyne. They intended that they and their little boy six years of age, should have a month's country holiday. The little boy developed what his parents called imagination there. He often spoke of a little "ink-pot black man" he saw and spoke to. His mother told him not to talk "such nonsense." But he went on talking. So the father was appealed to. "If you tell these wicked lies, Willy," his father told him, "I shall whip you well." "Well, Pa," Willy replied, "I won't say anything again, but I do see him ; he told me last night I would not go away from here." For that he received a box on the ear, from the indignant curate father. Two days later Willie's pinafore caught fire in the kitchen, he died of shock from the burns. He lies in a small church-yard not half a mile from that disused lodge.

What is Religion? Its need and its goal.

By AGHORAM AIYER

AT some stage in a man's life an enquiry is started by him into the question: Is there anything of permanent value in our thoughts, feelings and deeds? Is there any permanent substance underlying this universe of constant change and manifold forms? When it is not a mere passing phase of his mind, but becomes a settled habit of thought with him, and when constant thinking on the subject brings about a silent revolution in his aspirations and when in the wake of such constant thinking there is lit up in his heart a pure flame of passion for living a life of ultra-innocence and ethical perfection, and when the whole inner being in him is worked up into a tremendous commotion from a burning hunger after freedom from every trammel of the flesh, it may be said that he is trying to understand a bit of religion, and the developments of thought and character that take place in him thereafter relate themselves to that province of human enquiry which mankind has called religion.

It is obvious from what we see of human life generally that this enquiry is not seriously started in a great majority of human lives, and this state of affairs seems to have existed in the world right down the course of human history, and will probably exist in the world through all future time. No defects in the education of mankind, as far as the state can organise it, would appear to be responsible for this state of affairs. The imperfections of political and economic systems which, in the judgment of progressive and humanitarian thinkers have contributed a great deal to the misery of a large section of mankind, connot be said to have created this barrenness of the spirit in the human race. In the midst of our pious wishes for an ideal millenial state on earth, we seem to come face to face with a very unpleasant truth that men are not all equally mentally constituted,

and that while all have desires in the heart for every unattainable object in life in few is the desire born into aspiration, and it is at the moment of birth of desire into aspiration that religion may be said to begin. Nobody seems to be responsible for this apparent inequality; all we can do is to accept this phenomenon as a fact and rationalise it and try to reduce it to something in the nature of a law and to observe its operation.

From a study of these cases we see that a certain new process in mind life is carried out by this class of persons. It is a reversal of the ordinary processes that take place in the mind life of average men. Most men externalise; these few men internalise. The senses draw the mind out for most men. The senses play with the minds of most men; and when the mind runs away with the senses, understanding is diminished. It is natural for mankind to run after the objects of the senses, and to be attracted to the objects of the senses. The attraction to the objects of the senses is aroused by the feeling of pleasure towards which the internal self is constantly moving. But it is part of the phenomena of human existence that whatever pleasure is derived from contact with the objects of the senses shall be paid for in terms of pain. Whenever a man retraces his steps, and by increasing withdrawal from the objects of the senses releases a certain liberating and redeeming power within him, he senses a reality which he had no knowledge of before; in that state of mind he may be said to engage himself in those pursuits and activities which we have associated only with religion.

In the Upanishadic literature, the desire for immortality is considered to be bound up intimately with inversion of the senses with withdrawal from them. Men who are carrying out this difficult process are called brave men and wise men in our midst. The chief part of our study in religion lies in the direction of a search for immortality. No physical immortality is in the contemplation of investigations in religion. The conception is more ethical and metaphy ical and the immortality is to be attained not by mere duration of life but by intensity of inner experience.

The body of a personage who has experienced the immortal state will also go to pieces some day and by following the laws of nature will decay and perish. But death ceases to have terrors for him and when his body drops down dead he gives it up with the happy consciousness that the internal self in him stands liberated from the vicissitudes of sense life and that what goes to pieces is only the body but that what remains indestructible is the spiritually evolved personality within him.

What are the points in character that may be gained by the man who has started this inversion process and is steadily and increasingly withdrawing himself from the objects of the senses. A higher sense of truthfulness comes into his life. An automatic limitation on and check to personal desires and ambitions is enforced by him voluntarily on his own mind. The elasticity and the accommodating character of his conscience begins to disappear and he takes himself to task for his weaknesses. The means becomes more important to him than the end. A noble rage rises in his soul when temptations to take leave of truth appear before him. Selfishness becomes more and more loathsome to him. He finds increasing happiness in doing deeds which constitute service to his fellows. He becomes inspired by the idea that he should feel thankful to the world for the opportunities given to him to be an instrument for some loving service to his fellowmen. A new order of courage is born in him by the elimination of the self and by the increasing identification he experiences with mankind and its sorrows, he comes to be possessed of a pure form of courage that is not daunted by untoward and hostile circumstance. He enters with greater sympathy into the tribulations of his fellowmen. He experiences greater tranquillity and equilibrium of the mind. Even very trying circumstances upset him less and less and though far away from the peace that passeth all understanding he experiences and enjoys a good deal of real peace. In his sex relationships his purity becomes a coveted treasure to him and he gets to a state of mind in which he reverences woman naturally but without carnal

and low appetites. To his own wife he becomes a sort of guide, philosopher and friend and the real glories of wedded life dawn upon his vision when starting from marriage he goes beyond marriage. He understands more and more of the underlying philosophy of continence and voluntary abstaining from carnal thought and act. He begins to build up a powerful spiritual personality on the solid bed-rock of continence and truthfulness. Whenever there is injustice, his heart burns with righteous indignation, and he finds himself hurled into reforming and sometimes revolutionary activities, in defence of the oppressed against the oppressor. Wherever there is misery his heart breaks into grief and he yearns for the opportunity to relieve the suffering of those that have been made miserable. These varied excellences in character come to him in the measure in which he conducts his spiritual enterprise. In the lives of those who have been touched and moved by preternatural sincerity, they are gained in the highest measure, and they become a veritable moral power-house of the Universe. Where the intensity of the yearning is much less, the ascent in character is proportionately less, but even men who fall into this class have to be marked off and distinguished from the multitude.

From the point of view of understanding and knowledge, the man who has started on this most helpful mental process, is much freer from passion and prejudice and his mind more easily gathers the universal elements of knowledge and truth His mind penetrates more closely into the deep facts of life, and the insight he has into the problems of existence is much more profound than any other class. With the universe of multifold objects before him, it is natural to expect him to know the working of the laws if any which operate in it and keep the varied objects therein in harmony and orderly relationship. Here he rubs against science; he ought to take such light as is afforded to him by science and reinforce it with the great truths that religion has brought to mankind as to the nature and scheme of the great universe in which we live. And because the order of his new thinking takes him farther and

farther into deep generalisations, the gift of understanding which he will bring to all problems which affect human well-being, is so genuine. The use of this type of man to mankind must be more elevating. If we imagine society to be an ellipse, in normal times, it is in the aphelion ; but by the move forward a great man gives to it, it is pushed on to the perihelion, and from the darkness and the shadow, we come into the light.

Most problems of human existence often raise controversial issues and men are sharply divided on them. Men remain mostly partialysts and take strange half views. A great deal of bitterness in society is due to the partiality most mankind exhibit for half views. True culture should liberalise, should unify and coalesce ; it should enable man to believe in what the years and the centuries say as against the hours. But thought gets into little-whirlpools, and we have the sorrowful phenomenon of the Prometheus of the human mind imprisoned in dogmas and prejudices. Take any question ripe with controversy, society versus solitude, individual versus society, marriage versus monasticism, meat food versus vegetarianism, science versus religion, science versus art, art versus religion, it is astonishing to see how little of balanced judgment, and true insight and light exists in the things men have said about them through the ages.

If our lives were ordered in the right spirit, our intellects should not be one-sided and our judgment should not be warped. The chambers of our brain must be as broad and intercommunicative as those of Plato or of Vivekananda or of Emerson. If we carried out our self-evolution along the lines indicated in the foregoing paragraphs, our intellects should assume universal forms, and our perception of truths must be from very high ground. The religion that I have pictured to myself is not a menace to the growth of real brain power, but rather the truest stimulator of mental growth. Religion is very largely bound up with the study of the human mind by itself, a process which is called introspection which leads to clarification of issues. It is a much higher mental effort than the study of the human mind by one possessed of the technical qualification of a practical

psychologist. An aspirant engaged in this effort makes a more searching analysis of the workings of the human mind. He becomes a very faithful observer of himself, and he plunges into depths of thought from out of which he brings forth rich treasures of wisdom.

Looking at religion as an evolutionary process intended to lead those who are in earnest about it, to a goal of ethical perfection, we know it is a concern more of the individual than of whole masses of mankind. We do not find that men enmasse have a hunger after righteousness just in the same way as their bodies hunger after food. To study the workings of religion therefore we must take up the lives of those few outstanding personages of the world who preferred being to seeming, light to heat, and being and becoming to believing. That product of the religious consciousness which comes out as a beautifully evolved spiritual personality is a type by itself, and it does not seem to come upon human society with that frequency with which the powers of the human mind blossom out in several other fields of human life. But we do not mistake the type when it occurs. By a study of that type we are able to reduce to some intelligent and rational order the phenomena connected with their growth. One of the ablest expositions of this scheme of human evolution, so well adapted to the understanding of a modernised mind, is the "Varieties of Religious Experience" by Professor William James of the Harward University. Two other valuable writings of the modern time which systematically expound this scheme of human evolution, are "Mysticism" by Evellyn Underhill and "Cosmic Consciousness" by Edward Bucke.

A rational comprehension of the workings of the human mind engaged in spiritual evolution is best attempted in these works; the psychology of spiritual evolution, is to my thinking, rationalised as cogently and convincingly as possible to a strongly developed modernised mind, in these three books. In Hindu philosophical literature I have come across some of the profoundest writings in this line, and these books have in a sense a higher value to us as having been written by men whose experiences in religious

evolution also aided them in their expositions and ratiocinations. They talked with authority and not as the scribes. In the writings of great spiritual personages of all religions we have evidence of the same depth and insight, though the thought does not seem to have been worked out with that thoroughness and completeness characteristic of the Hindu thinkers. It is necessary to warn the student of Religion here against developing a mere intellectual interest in the theorisings and philosophisings that greet him in these books. For a real growth of personality in the religious life, more indispensable than the intellect is the hankering of the heart after eternal things, and the determination of the human will to let go the fleeting and hold to the heart the eternal and the permanent. It is possible that a man gets to be considerably interested in a merely intellectual sense in the order of thinking which has been evolved out of religious striving. Such a student may be a fine dialectician or polemician, but the core of him may remain untouched by reality.

The sacred book handed down through the ages may gather increasing sanctity through the passage of time. But it may prove after all to be the instrument of bondage to the human spirit. The sanskrit word for sacred book is "granthah"—which in its primary meaning, signifies that which ties a knot; and a sacred book may after all, tie a terrible knot around the human heart, and involve it in ever-new complexity of conditions. So, a more healthy idea develops in matters of religion, namely, that the student may reverence the book, and take out of it all the light and guidance that could be got from it, but may not become obsequious in his reverence and may not crush the freedom of the individual under the weight of authoritarianism. The value of the sacred book to him is intimately bound up with the value of the book of his life itself, and in the measure in which he could extract the gold of wisdom from out of the rough ore of experience, the sacred book is to him the light on life's difficulties. The sacred books of all religions always challenge us to right living. They are pointers to that freedom of the human mind from the bondages of flesh which

mankind through the ages have treasured as the noblest, and possibly the highest expression of human freedom.

Yet in the present time, more than in any previous centuries, they have been more savagely attacked. Their claims to help men on in all conceivable directions are more extravagantly stated by the organised exponents of the doctrines promulgated in them. If the relative usefulness of all schemes of knowledge is borne in mind, because it is clearly realised, we would cease to press absurdly the extravagant claims of any one scheme of knowledge. The imperishable treasures that have been released for human beneficence and enjoyment, by religious seeking, remain in their true worth, notwithstanding the giant strides made for some decades now by another great adventure of the human spirit, namely science, and its encroachments on all sides of life are going on so vigorously, that the very existence of religion seems to be threatened. The all-consuming or devouring character of science is coming out, chiefly by its predominant materialistic aim and more particularly by its predominant materialistic uses.

Let us not for that reason, despond for the future of religion, and be at our wit's end to crush all sorts of queer science out of sacred literature. Let us have the courage of mind to realise that no science, nor anything else can take the place of age-old religion which has made a certain order of growth and development in the human character its own; and let us not be foolish to applaud those usurpations by religion of those provinces of enquiry which seem to be specially meant for science, where religion may make its explorations in vain. And let us not also be foolish to decry the uses of religion by drawing attention to the hatred and strife that have been generated by its fanatical exponents any more than we should foolishly decry the uses of science by drawing attention to the adventures of organised devilry that seem to be disfiguring European public life in these times, and that owe such a great deal of their death-dealing destructiveness to the gains in research made by science.

(To be continued.)

Personality

BY R. MAHADEVAN B. A. (Hons.)

A well-developed physical structure and the services of a master tailor are not, as is commonly supposed, the constituents of personality. The psychological connotation of personality is that which we mean when we say that Mahatma Gandhi is a great personality. The units of personality are disposition, temper, temperament and moods. A consideration of these would elucidate the point why individuals differ widely from one another in spite of inheriting the same instinctive dispositions and the same degree and type of intelligence.

The sum total of a man's instinctive tendencies is his "disposition". These instincts may be perhaps, the Mendelian units. It is recognized, to a certain extent, that instincts can be classified under thirteen heads. Of these, in some individuals, a few may be wholly lacking as in the case of some domesticated animals. It is also true that individuals inherit the instinctive impulses in very different degrees of strength. Anthropologists have cited cases to show that in some races certain instincts are either innately feeble or quite extinct. The instinctive impulses, sex, fear, anger, and submission vary in intensity, in different individuals or races of men. That instinctive tendency which is disproportionately strong in a certain individual characterises his "disposition". Thus a habitual coward is said to have a submissive disposition. When certain instincts are undesirably of excessive intensity in a man we meet with an unbalanced personality. It is natural for us to shun gluttony, lust, vanity, and irritability. Constant exercise of self-will and self-education would set aright the balance and lead one towards developing a harmonious personality.

Temper is something which is not directly connected with the instinctive tendencies. A man of fickle or impulsive, or despondent temper is apt to manifest his peculiarities in all kinds of situations without any consideration for the motive or desire which may be operative in

him. The conative impulses at work within a man determine the temper of a man. These impulses vary from one man to another in respect of strength, persistency and affectability. That is why the fiery impatient man can never rest till he has attained his goal. Patience is a virtue which can be cultivated more easily by one who has a sluggish temperament than by the fiery man. The quality of persistency veils, sometimes, the temper of a man. There are men with very urgent impulses who show little perseverence and when the effervescence of enthusiasm fails, they leave the impulse to die a natural death. But on the other hand, seemingly sluggish individuals tenaciously hold to their course and in spite of any number of reverses, rally round and see that they achieve their purpose. Such persistency is possible to be cultivated by everyman to a certain degree. A careful scrutiny of the conative impulse, wherein perseverence is to be cultivated, will develop a desirable personality. Modification of temper in releasing any one impulse would serve as a great help in all other aspects of life. A man who is naturally steadfast and persistent in respect of some impulses will exhibit the same quality, no matter what motives be at work in him. But we cannot be sure of the correlation in the degrees of affectability by pleasure and by pain. Some are much influenced by pleasure but little by pain.

Temperament is the only factor which can very easily be controlled by any sane man. It is the sum of the effects upon his mental life of the metabolic or chemical changes that are constantly going on in all the tissues of his body. Some of these effects are produced through chemical substances in the blood which has been supplied by the tissues and are carried on to the brain ; from where they act upon the nervous tissues, modifying their process. Certain of the chemical substances seem to affect all parts of the nervous system while others are partial to some special parts.

The effect of chemical substances in the blood on mental life is best illustrated by narcotic drugs. Apart from external stimulation it seems that every tissue of the body

contribrutes to determine temperament in a chemical fashion. Recent research has unearthed certain ductless glands whose secretions (known as hormones or endocrines) when passing through the blood, exert profound effects upon the growth and the metabolism of the other tissues and especially upon the processes of the nervous system.

There is a mass of soft tissue that clusters about the windpipe at the base of the neck. This is the Thyroid gland and the hormone secreted by this, when excessive, makes the man unduly excitable, constantly restless and agitated and the man soon wears himself into a condition of emaciation. On the other hand if the Thyroid secretion becomes deficient in quantity the patient is almost torpid. Such a defect in a child tends to make him a cretinous idiot. Extracts from thyroid glands of sheep, when mixed with the patient's food is said to counteract this defect. The excess can be counteracted upon by removing a part of the gland. The pituitary (at the base of the brain whose secretion plays a great part in regulating the growth of the whole body) and the suprarenal gland which caps the kidney exert profound influences on the system. The secretion of the latter influences the muscles of the small arteries and is thus helpful in regulating the circulation of blood

Apart from these there are various other organs of our bodies which influence our mental life and whose contributions serve as a vague background that colours or tones our thinking more or less, favourably or unfavourably. For instance, a perfectly working digestive system tends to a cheerful and contented tone of mind, while it is also a fact that an imperfect system makes one peevish or hypochondriachal. Similarly an active and efficient muscular system tends to a general alertness and efficiency of mental life.

The innate constitution of each man determines these factors of temperament. Yet diet, climate and drugs, mental attitudes and experiences have proved to be capable of modifying the temperament. It is here that psychotherapy plays a great part. A regulated temperament acquired by mental discipline aids the growth both of intellect and of character.

" Disposition, temper, and temperament are the raw materials of personality provided by heredity ". Experience and intelligence build a character from these. These three factors reciprocally influence one another.

Moods are related in some way to emotions. The mood is an effective conative fact of immediate experience A mood is most commonly engendered by the evokation of some strong emotion which is for any reason denied free expression. It is a resonating echo of the emotion which has not been given free vent to. Certain moods like fear and irritability, when they tend to persist, lead to morbidity. A correct check is in going back to the reorganization of the conative impulses.

Wise education, when it modifies these four complex constitutional factors, corrects only native defects or lack of balance among them.

The Miracle Man of an Indian Utopia

BY H. C. KUMAR.

THE news of the passing of Sahibji Maharaj Anand Swarup, the Miracle Man of Dayalbagh, will be received with a shock all over India. He was in the prime of manhood, being only 56. His sudden death in Madras on 25th June has robbed India of a great son.

"Beware," said a modern thinker, "when the great God sends a practical mystic to the earth." The Sahibji Maharaj was a 'practical mystic' in the best sense of the word. During a short period of 30 years he turned a howling wilderness near Agra into a blooming Garden Colony, aptly called "An Indian Utopia," "A Forerunner of a New Civilization".

Thirty years ago, a friend of mine in Quetta brought back from Agra some leather articles, including buttons, manufactured at Dayalbagh. I remember how we all enjoyed that miniature exhibition and felt proud that India had set her feet on the road to industrialism. To-day, the Dayalbagh industries have become the admiration of the world. Fountain pens, leather goods, gramaphones, electric fans, and dairy products manufactured there are competing in the open market with similar articles manufactured in other countries. When Lord Willingdon, then Viceroy of India, visited Dayalbagh in 1935, he had a pair of shoes made for him during his visit, and paid special compliment to the dairy, which he said was the most efficient he had seen for years.

Paul Brunton in his "A Search in Secret India," and Major Yeats Brown in his "Lancer at Large," devote special chapters to Dayalbagh. Says the latter, "I thought India is the foster-mother of most of the faiths of the world, and this rural-industrial-religious life of the Radhaswamis seems, as far as I can see, to knock our Western experiments

along the same line into a cocked hat. Is it, perhaps, the fore-runner of a New Civilization?"

With a vast material of men and money at his service, Sahibji Maharaj could have enjoyed 'the best of life' and yet be the Head of a great religious fraternity. He could have become the idol of fashionable society in London, Paris or New York. He had the brilliant career of the Agha Khan before him. "Get thee behind me," he seems to have said to the ever-present Mephistocles. He studiously led a life of renunciation, worthy of the high traditions of religion in the East, combined with spirituality the practical service of his fellow-men on up to date methods, and set to all his peers a lofty example of "plain living and high thinking," well worth their emulation. India would become a veritable paradise this very moment if the heads of all the religious organisations in the country, Hindu or Muslim, would turn their resources of men and money into fruitful channels of service like the late Sahibji Maharaj.

The Dayalbagh Colony covers an area of five square miles, and has a population of about 3,500 souls. It is divided into five Nagars, with rows of simple yet comfortable houses, joined by clean, well watered roads, shaded with trees and connected by telephones. There is an Intermediate Arts College for boys and a High School for girls, besides a Technical College which provides technical education of a most practical character in the various factories situated on the premises. The dairy farm has already been mentioned as the finest in India.

With the wise prudence of a great leader, the Sahibji Maharaj put the management of these institutions into the hands of an Executive Committee of nine, while the management of whole Colony has been vested into a representative assembly of 48 elected members known as the Radhaswami Satsang Sabha, registered under the Societies Registration Act. The assets of the Sabha amount to over 56 lakhs. The income from the farms and factories during the last year was over ten lakhs.

Asked by an English lady what impressions would he wish a visitor to carry away, the Sahibji Maharaj is reported to have said: "That India is justly known as a pre-eminently spiritual country, and that poverty and squalor can be driven out from a country without having to deny God and banish religion from it."

Let these words be the guiding principles of those who would wish to keep Sahibji Maharaj's memory ever fresh and green.

Examinations—values and dangers

BY D. PURUSHOTHAM

THE Chinese were the first to introduce the system of examinations in 4000 B. C. The Emperor Antonius Pias of Athens selected teachers from a competetive examination and the teachers in their turn used this system for their pupils. In Greece, people got on for nearly 600 years without any examination. England copied this system of examination from China, and we, from them. The first written examination was conducted in Cambridge in 1702 and in Madras, Calcutta and Bombay in 1857.

In the Madras Presidency, before the eighties of the last century, there were comparative examinations at the end of the Upper Fourth Class. In 1880 the Middle School examination was introduced for Third Form. Then came the Lower Secondary examination and the primary examinations. So, there were, practically, three Public Examinations before one entered the University. Fortunately for us, we have now only one examination the S. S. L. C. Public Examination, before one enters the portals of the College.

Examinations like all other human instruments, depend upon human behaviour. When the legitimate position of the examination is that of a servant, it is aspiring to the status of a master or even a tyrant. There are two schools of thought, one school favouring it, and the other condemning it downright. The first school considers it as indispensible and justifiable. It may be valuable both to the pupil, teachers and the employer. It encourages better mastery. It is 'no doubt' useful in elevating the pupil's work and for measuring his progress. It stimulates their learning. For the teachers, they know the result of their work and the level of the pupils in general. The educational authorities know the efficiency of teaching. There is also much demand for some examination by the parents, to

educate their pupils to a certain standard of efficiency; so that, the employing agency may appoint persons, with the required standard of education for respective posts. According to some, it may be considered to be the best measurer of their achievement as far as it goes. The value of examinations, they think, out weighs their manifest defects.

The other school of thought objects to having any examinations. Public opinion will not tolerate any tests. Some people condemn the examinations merely because their children are not able to get through them. They are of late becoming business fetish. Those who do not know question those who cannot tell. The examiners should discriminate between such types of questions as are asked for eliciting information and those which the Romans called *Oratorical Questions*— i. e. questions, which are asked to annoy the already puzzled candidates, or for amusement. The present day external examination is not entirely successful in discovering the culture which the pupils gain, by their contact with all aspects of life in school and outside; and many of the so-called failures show by their subsequent careers that they were far from being educable at school. They are successful in life. How can this English system, with the fixed number of lectures, the prescribed text-books and the exclusively written examination, work happily? Examinations, by their very nature, are not sure tests. One of the reasons that crippled the Elementary school pupil's activities in the last century was, the tight and tyrannical grip of the rigid system of examination. Now the Secondary schools are having their turn.

The examinations consume much of the pupil's precious time and make them unreasonably industrious. When some boys with all their weaknesses are not earnest in their studies, for them, perhaps, undesirable byways are provided, which some avail themselves of and get a pass, for what it is worth. The examinations cause undue and unnecessary strain upon the poor children besides the unwholesome influences on class instructions; and they naturally encourage cheating, Such is the unhealthy physical, moral and mental effect.

A candidate's choice of subjects has very much to do with his success at these "Little-Go" examinations. The examiners cannot examine all the capacities of the pupils. The practical, the executive and the artistic elements latent in the pupils receive little or no recognition. They do not test any *fitness*, except perhaps the 'fitness' to pass the examination, which is closely associated with promotions, which ought not to be.

What is the cause for so many failures? Either the teaching is woefully inefficient, or the examination itself is not what it purports to be. By giving no allowance to the plea of the teachers, we may say, for all practical purposes, that the defects may not so much lie on the side of teaching. Then it must be the defect of examinations. When it claims to be an *evaluative* examination, it is really a *selective* examination. The teachers ought to admit their inaccuracy of valuation and uneven distribution of marks, unless hindered by pride or fear of losing their position. Some of the teachers are just as bad as the examiners in preparing model answers, that can be easily memorised, quickly forgotten and not easily detected by the examiners. Teachers differ to a degree in marking the same piece of work. There is vast difference of valuation in some subjects like History and languages. In English the variation is sometimes from 42 % to 76 % and in History from 49 % to 78 % when valued by different examiners. And if a piece of work is valued by one and the same examiner under different circumstances the variation was from 35 % to 68 % in English and 67 to 87 % in History. The glaring blunders of the examiners are concealed under the tombstones of their victims. The teachers consider it beneath their dignity to promote almost all the pupils. How can the candidates, with their bodies of children and intellects of grownups get through any examination? It is at such targets that the critics of education aim their keenest shafts of wit.

The examiners are accused of want of touch with the standard and occasional or wilful vagaries in marking papers; answers which are too long and often difficult. To

quote an instance, the marks of the weaker candidates were raised by 11 % to prevent wholesale slaughter some ten years ago, in such a city as LONDON.

The present day innumerable books should be enriched with a number of clear and useful maps and diagrams and thought provoking questions involving the intelligent use of the maps etc. But the books do not leave any lasting impression, but successfully leave the pupils in ignorance. In some books, there is the tendency of the author to nonplus the innocent and simple child or even the teacher by putting unwarranted questions. Perhaps the teacher's job is to only help the pupils to merely pass the examinations and theirs, in their turn, only to pass them. If the pupils fail, each throws the blame on the other. After two or three or even four years of teaching, if a pupil fails it must mostly be the mistake of the teacher, other circumstances being favourable. The teacher ought to pity the undeserving, but condemning the worst is bad.

Intelligence tests were regarded as a "new stunt" about fifteen years ago. The chief purpose served by the Standard Tests is the improvement of the classroom instruction, through the more exact location, diagnosis and remedy of individual pupil's difficulties in learning.

Rev. George Fisher of Greenwich, in 1864, introduced the SCALE BOOK. The educational tests are distinguished on the one hand from scales, and on the other from mental tests. Individual examinations are distinguished from group examinations. Class teaching, dictated notes, black-board summaries and memorization without understanding do not constitute education. Education must be something more. The intelligence tests are a definite improvement in classification and in examination technique, instead of the traditional type of classification and examination. We discover a finer grading of all candidates by these tests in every examination. These tests demand from the teacher a new kind of effort; and from the pupil, a new kind of attention, if applied carefully. Old style tests are lotteries. We have to admit that classification in terms of definitely

right or wrong answers is much more convincing than classification in terms of an examiner's private judgment.

In India, the environment of the school, the pupil, and the area may be separately considered. To be brief, most of the Western methods are found to be unsuitable to Indian conditions. Here is a case. A student talks Maratti at home, speaks Canarese outside, and learns Telugu at school when the court languge is English. Can we expect any progress in such a boy in any of the languages? When the teacher gets into the class, his physical frame is in the class and his mind outside planning as to how best he can get his next square meal. The teachers, to please the authorities, blindly follow the orders of the School Inspectors and help to ruin the pupils. To add to this, frequent change of Inspectors means frequent change of methods and this means weak boys becoming weaker still and bad boys becoming worse.

If the Dalton plan or the modified Dalton plan or the Assignment Method as is followed in some schools, is insisted on, without considering the strength of the class, the minimum staff, little apparatus and few appliances, it cannot but be a source of nuisance both to the teacher and the taught. By these tests, we cannot measure their intelligence, but their industry and memory. It is no wonder that the industrious boy gets through, but not the intelligent one. To be brief if the inspecting authorities also, first, undergo some Refresher's Course, it would be very good for all.

The use of *performance tests* of intelligence in vocational guidance may be tried viz., a group test of the verbal type. Secondly, an individual examination by means of a revised form of the Stanford Binet test. There are about nine performance tests, like the general ability tests; tests for linguistic intelligence etc., which I believe are not completely successful. But my opinion is, that similar tests of the above kinds may be tried in India by experts and progress watched. These scientific tests may supplement our examination. Let our goal be the giving of the

fullest opportunity for every child, and in this line we have so much to do and so little done.

Let our benign Government throw open all the general examinations to private candidates also. Let the state put down the bad examinations and all examinations at the wrong places and times. Dr. Ballard has rightly said that there is too much art and too little science in the present day examinations; and that personality plays too large a part and scientific principles too little. I think, the new type questions are intended as tests only and not as exercises. The comparatively short answers to the comparatively many questions and added to that, the marking of scripts are too dependent upon the idiosyncracies of the examiners. Even long answers or essays or compositions of the old type are good means of training but a bad means of examining; because an essay is a work of art, as well as a statement of fact and opinion with its own aesthetic qualities, which are almost impossible to assess. The examiners are not provided with such sensitive assessing balances up till now. The weaknesses of the examiners are there, but the degree ought to be reduced to the minimum. In an examination lasting for three hours, one candidate who gets 34 % is failed, while another getting 35 % is declared eligible. That one mark is the deciding factor. What is the value of that single mark? What is the psychology of the mark? What is wrong with that mark? These are some questions to be considered.

Some examiners are liberal up to 33 % and if they want to raise it by 2 %, they might have to go through the answers once or even twice, which they won't do. The tendency to fail the pupils must be absent from the minds of the examiners. What is the pass? A pass is no more than a certificate of the satisfactory completion of a particular school course. Secondly the pass standard is the standard reached by the candidates of REASONABLE INTELLIGENCE and lastly, this standard must be reached by atleast 80 % of the candidates

The examinations should be based on the methods and devices which have heen developed in the attempts

of the psycologists to measure intelligence. The examination system has to be overhauled for good and the questions should be based more on the tests of intelligence and grasp of the subjects than on mere memory. More of translation exercise should be introduced in testing grammatical knowledge. Let us recognise different types of minds and make provision for testing the various capacities of children. As far as possible, we have to eliminate personal competitions. Let us judge only, after a far more complete knowledge of the candidate's work, than is possible by correcting papers, worked under the usual artificial examination conditions. What is worng if atleast some reference books are allowed during the examinations. In Germany, the respective teachers examine their own pupils. No external examinations are there. This system has also taken root in Australia. The teacher is worthy of being entrusted with the responsibilities the system entails.

The appeal to the pupil's sense of achievement is a very valuable lever, especially if we judge them not in comparison with their fellows, but on their previous work, culture and intelligence.

A Romance of Ancient India.*

By TAMICS

THOSE halcyon days of hallowed Ind............... High on his Imperial throne, in the audience hall of a thousand golden pillars sat Prasenajit, Emperor of Avanti, King of all kings, Master of Men, Descended of the Sun, Conqueror of the Universe, Regent of God on Earth. Around him courtiers thronged the hall though the regal tasks of the day were well nigh ended.

Said one :—"The king of Chitrakuta prays for your Majesty's forgiveness. Gravely he laments his late disobedience."

"Tell him his sins are forgiven and his dignities restored" said Prasenajit, "though treason is the most heinous of all crimes."

He turned to his Mantri.

"May it please Your Majesty" began that august counsellor in subdued tones "there is but one more wish that I would fain put forward."

He waited for the royal assent for too well he knew how Prasenajit avoided the subject. But His Majesty was gracious this day and the emboldened Mantri began—"It is the earnest desire of every one of your beloved subjects that the Emperor of Avanti should not be childless. An unsettled succession is the worst of all evils that can befall a country and..........."

"An Emperor of Avanti never disappointed his subjects who indeed are his own children" broke in Prasenajit.

The minister's eyes were bedimmed with tears of joy. He continued—"The king of Chitrakuta has three daughters and seeks our alliance. Two of them are passing fair and endowed with all graces befitting queens.........

But said Prasenajit, "Leave that to me Mantri. The heir of Avanti shall not be born out of an ordinary womb.

---

* Based on Sanskrit and Bengali stories.

Take thou the reins of Government and if ordained by our fathers Avanti shall see her empress soon ."

II

The king of Chitrakuta had three daughters—Indrani, Chandrani and Rudrani. A bounteous nature had bestowed on the elder princesses all those graces regal ladies are proud to possess. But as though a malevolent creator sponsored her birth, Princess Rudrani was lacking in these gifts. She was not ugly—nay far from it, but beside her sisters she formed an unpleasant contrast and no prince from far and wide besought her hand. They twitted her oft on her melancholy lot with the pride and vanity of fair maidens' hearts. Dutiful sister she still remained and ill will she bore against none.

Oh ! Princess Rudrani, may the giver of all gifts yet reward thee.

III

It was a calm delightful evening. Yellow slanting rays of the setting sun tinted golden the shrubs and trees in the orchard. Blossoms and birds wafted by the breeze lavishly spread sweet odours around.

The King of Chitrakuta accompained by his daughters came sauntering along the inter-twining pathways while the wind moved flowery twigs to greet them.

Stealthily a figure crept out of the thicket and prostrated himself before them. The king was surprised and asked, "Who art thou, Oh ! stranger and whence comest thou ?"

He rose to the full height of manhood and said, "I come Oh ! King, from beyond those far off hills that girt your land and I seek employment in your benign service ."

"That shall be given unto thee" said the amused king, "But what art thou ?"

"I am a gardener by profession and to me the living plants their language speak. I hold communion with the souls of flowers and the buds lay bare their bosoms to me."

"So be it" granted the king and the regal personages passed along.

IV

And a marvel the new gardener wrought in the king's garden. Under his magic touch, slumbering nature stirred herself into verdurous youth.

Then one day came Princess Indrani to admire the flowers that had grown so bright and numerous She bade the gardener prepare a garland of blossoms for her and watched enthralled how his dextrous hands created a marvel of beauty.

He had one request to make. Assured, he said falteringly, "Princess, of my own free will, I would with my own hands, grace thee with this gift."

She quivered with anger while she shrieked, "Knowest, wretch, thou hast spoken thus to the Empress-to-be of Avanti. For thy impertinence, a painful death awaits you". And she hurried to her father.

Undismayed, he repeated his prayer to Princess Chandrani who came after. She seized his token and trampled it out of shape, adding, "The lord of Avanti is a suitor to my hand and you a gardener to outrage me thus—food for the dogs you shall be".

Followed Princess Rudrani, but he dared not proffer his love to another. Unnoticed, she took up the mis-shapen garland and a fairer wreath she made of it.

It was then he lifted his head, for a moment his eyes met hers.

He was disturbed by the clanging of spurs behind.

V

They were the king's soldiers.

His was a serious crime—that of having insulted the King's daughters. The penalty was—death.

"Let him be impaled on the morrow on the outskirts of the city" ordered the king.

But the fates had willed otherwise. For on the morrow the king was to worship the manes of his departed ancestors and the hand of death was stayed.

Instead, he was confined for life in the traitor's cellar in the palace.

VI

Imprisoned in a small dark stone room and shut out for ever from the light of the world, lay the erstwhile gardener.

Atiny trap-door on high opened and a basket of food was lowered unto him. He spurned to touch it, disdaining to prolong his life. The food was lifted and the door closed instantly.

Then where the world lay still, he heard the faint thud of muffled feet prowling round. He shuddered for a moment and listened still. Again the door opened and a tray of choicest fruits slid down into the gloom. He moved not an inch till a gentle wisper of entreaty, 'Eat', followed softly in its wake. That voice inspired him with new longing to live and eagerly he grasped the gift from above.

Thus it went on till one night he asked, "Who art thou so mindful of an unworthy prisoner?" There was no answer and that night the choice viands lay untouched. He repeated his query when the nocturnal host came again. 'I am an attendant of the household' volunteered a tender womanly voice.

He asked later, "Do you wish me to be free?" She evaded a direct answer saying, "That is impossible for the palace is guarded". But when his insistence left no loophole, she whispered softly "Yes".

"Will you get me" he enquired, "parchment and some ink. There is a message I would send to Avanti."

She was puzzled and said, "Who art thou that comest from Avanti? Art thou not the palace gardener?"

"Yes, the gardener that was and the prisoner that is" he answered.

She gave him all he wanted and his letter with his signet ring, she despatched to Avanti through a special courier.

VII

In the dark, dark night, silently and with bated breath, the myriad hosts of the Emperor of Avanti closed in a ring of steel and sword round the city walls of the capital of Chitrakuta. No slumbering soul dreamt of the girdle of death that was drawn tighter and closer throughout the steep pall of blackness enveloping the town.

Long before day break, the Minister of Avanti, sorrounded by his generals, challenged the dazed solitary sentry with the words, "I demand instant audience with your king".

That was soon granted as the king of Chitrakuta, bereft of regalia, came hurrying to meet them.

In solemn sombre notes the minister said, "The Emperor of Avanti is a prisoner in your hands and I demand his instant release."

Perplexed, the king answered, "Though dost deride me, Mantri. The Emperor of Avanti is all-powerful. How could he be a prisoner ?"

"This is no time O King for dallying with words. Release our Emperor or the kingdom of Chitrakuta ceases to exist".

His look was one of grim determination. It was reflected from his generals to the besieging host.

Almost without warning, a myriad tongues of double-edged steel rose up glittering in the morning sun lighting up darkest corners of the city.

Trembling and bewildered, the king begged for information.

"Our lord is a prisoner in the traitor's cellar of your palace and ...."

The king did not wait for more.

VIII

They awakened the prisoner rudely when the doors were burst open.

"Forgive me, Maharaja," prayed the penitent king, "I did not know".

Forgive him, Prasenajit did too readily, adding, "I have but one boon to ask........."

"This humble vassal's life at your service, Lord. I pray that I may not add to my grievous sins".

"I seek in marriage" hastened Prasenajit, "the attendant who nursed me in prison".

The attendants of the royal household stood forth. She was not among them, he knew. And he knew also.

And while the king began :—"Two fair daughters of mine........."; the impatient Emperor said, "I seek in marriage the hand of Princess Rudrani for she brought unto me the longing to live."

She was found hiding, as though some dark deed of shame had been committed and the light of the day should never alight on her.

"I sought not beauty of form" explained Prasenajit, "I looked for a womanly heart and found it only in Princess Rudrani who shall be my bride through the years to come". So hail, Empress Rudrani of Avanti.

Book Reviews.

Mysteries of Celestial Dynamics—by C. S. Swetaranyam, B.A. B.L. Printed at the National Press, Mount Road, Madras. Price Rs. 2—8 as.

The work is one of the useful additions to astrological lore in the English language, presented chiefly from the Hindu point of view. It is comprehensive in character and will be much more welcome to the general world of readers who may be interested in the subject than the author's "Treasures of the Turf" whose usefulness was after all limited to race-goers.

The scheme of the book, as developed through its different chapters, is more or less like the scheme of Brihatjātaka by Varahamihira or other standard treatises in Hindu Astrology. But the author has placed himself under obligations to several authorities extant in Sanskrit literature, on whom he has freely drawn. He has not attempted a word for word translation of the passages from the books consulted by him, but has given a free, and a fairly idiomatic rendering of hundreds of passages from the old authorities. The value of the book is not in the least detracted from, by the fact that the book is surcharged with translations from the classical writers in Sanskrit.

Practically, every topic on astrology which is of use to the individual consultant has been tackled by the author, in the shortest compass, and he has given to the reader, on every topic, a bewildering wealth of detail, which the reader may use to his best advantage. It would be difficult to describe the book as a critical survey of astrology nor has the author brought in his experiences and verifications, which he was quite competent to do, from his long contact with the subject. From the point of view of predictive astrology, I should have welcomed a certain amount of freedom from the classical methods of the ancient writers in which research is aided by induction.

The author has emphasised the true Hindu point of view about astrology, as an auxilliary to Vedanta, being only a Vedanga, and clearly points out that according to Hindu thinking all human effort is summed up in the integral formula of Dharma, Artha, Kama and Moksha. On the question of freewill versus predestination, as viewed in the light of astrology, the author may have been more definite; on the question of determining one's occupation from the planetary positions, the author

has crowded a lot of interesting details into his chapter and has also pointed out that in the complex civilisation of today with ever-varied occupations, the old formulas of the ancient writers may not stand scrutiny. In my humble view, some inductive investigation, such as is called for by the changed circumstances, seems to be necessary and new formulas should be evolved. I should have welcomed the author's dealing with the good or evil effects of particular planetary combinations in the light of inductive investigation. Likewise, I should have welcomed the author's independent views on "Dosha Samyam" as they have emerged from an examination of horoscopes where the test had failed or had succeeded.

Very useful as the book is, to an interested student of astrology, to whom the original sanskrit sources are closed, on account of ignorance of Sanskrit it is in no sense a primer of astrology, popularly introducing the salient points of the subject to the lay reader. Such a book we do have in the "Highways in Astrology" by Kumbha, and when the interested reader asks for more details on the subject, after gripping the Primer, he can usefully turn to the "Mysteries of Celestial Dynamics". Let no reader imagine that he can be saturated with astrological lore by the study of any single work however complete. The more books, I mean authoritative books, he can read, the better; and more valuable than even book-lore, is the inductive examination of horoscopes. The subject of astrology is also reduced to sutra literature in Sanskrit and it should have been really useful to the reader to get a true estimate of it from the author. The book is neatly printed, though not free from printer's devil, but the small types used for printing should embarass many a reader with defective vision.

A.

The Eternal Triangle. By N. Thiagarajan, Dramatic Assistant, Madanapalle College.

This is a drama written within a small compass of 14 pages and it keeps unity of time, place and action. The love affair between the two main characters, Sundar and Vimala is of topical interest. Vimala is a graduate bride and Sundar is a bridegroom with up-to-date views on marriage and birth-control. His advanced views on marriage prove his own undoing. Vimala plays an apparently cruel joke on him by getting ready to elope with her own father in the guise of a stranger. Towards the end we have a happy re-union between the lovers, and Sundar, Vimala and her father are united by bonds of love in one eternal Triangle.

In Memoriam—Dr. S. Rangachari. Victoria Jubilee Press, Chittoor.

This is a collection of appreciative notes on the late Dr. S. Rangachari of Madras. The letters of appreciation are collected from people in various walks of life—lawyers, doctors, businessmen and politicians. They show clearly how the late Doctor lived a life of utter selflessness in the true Gita way minding very little the fruits of his actions, and what loss the city and the Presidency of Madras have sustained by the premature death of such an eminent Surgeon and Physician. The proposal for a worthy memorial to this "Dhanwanthri" of our day is supported by all and is to be hoped that these verbal appreciations of the many-sided personality of the Doctor will soon materialise themselves into something concrete, say a good bust or a statue, so that the province of Madras might cherish the memory of one of the "healers of humanity" in the relatively permanent marble and stone. Will this province rise to the occasion?

Ex-King Edward VIII. (Men of To-day Series)—By H. R. Aiyer, C. S. Raja and Co., Baroda; Price As. 4.

This is the first book of a series of biographies entitled "Men of to-day series". The object of this series is to acquaint the youth of our country with the lives of contemporary great men.

In this booklet of 48 pages all the important details of the life of Ex-king Edward are given. It is written in simple and direct English prose and is very modestly priced. But the style and the method adopted by the author lack that appreciative warmth which a biographer is expected to show in chronicling the life of his hero. The personal and human side of the hero is not much touched upon and the reading of the book produces on one's mind the impression that Ex-king Edward is not after all one far above "the roll of common men".

The audience to which this series is addressed being the Indian boys and girls, it would have been more appropriate for the publishers and for the author to choose a hero nearer home —e. g. Mahatma Gandhi or Jawharlal Nehru—for the first book of their series.

On the whole the book under review has more merits than defects.

P. N.

World Peace and How to Establish it. By D. N. Deb, Zindabazar, Sylhet, Assam. Price: Two Annas.

This pamphlet rightly stresses on the need for a change of heart in the average citizen. Instead of feeling that one is the

citizen of a particular country, he ought to feel that he is one of the world. The great minds of the world have recognised that "with all our scientific developments, with all our life long laborious struggle and hankering after peace", we are still as far away from it as ever. The author suggests two modes by which, according to him, the ideal of world citizenship could be reached. The first is the common one of a world peace organisation with a central office and a net work of branches, distributed throughout the world doing propaganda work through its own and other newspapers, conferences, congresses etc. The other suggestion is most astounding. He wants a total "Abolition of marriage and family system" for according to him 'Marriage and family' form "The greatest barrier against the establishment of world peace, the establishment of kingdom of heaven on earth". We do not think the author will find much support to this fantastic idea, at least in this country.

Food, Clothing and Shelter-Series of Geographical Text Books. Book I. By L. Mc. D. Robinson, B. A., (Manchester), Director of Education, Ceylon. Published by Messrs. Macmillan and Co., Ltd. Price Ten Annas.

As its title indicates this is a yet new series of Geography text books introduced by that enterprising firm of Text-Book Publishers, Messrs. Macmillan and Co. This Book contains 10 lessons. Each lesson gives the child an idea about one subject. There is a second part appended to each lesson, it being designed to test and fix the knowledge which the pupils may later apply. The first lesson, for instance gives the child an idea about the different ways by which people get their food, clothing and shelter as Hunters, Herdsmen and Cultivators. The idea behind the publication of this series of text books is excellent and children of the lower forms will find them extremely interesting. We draw the attention of other text book publishers to the attractive way in which this book is printed.

Who Art Thou and other Verses. By Ramanadesa K. S. Seshagiri. B. A., 138, Brodies Road, Mylapore, Madras. Price two annas.

The author is a devotee of Sri Ramana Maharishi of Arunagiri. The pamphlet under notice contains eight short verses. The central idea of six of them is "I am the Atman" and the versifier wants the reader to search within and realise this. Of the two other verses one is a piece of advice to the fair ones of our land, the other an exhortation to the educated youths. The poetry is enlivening.

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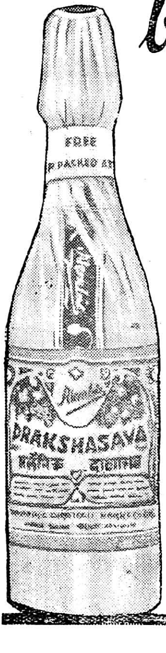

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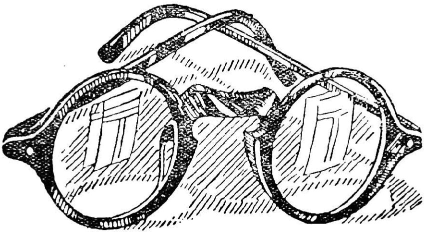

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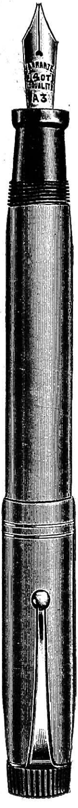

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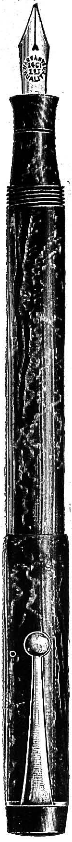

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